



# Christian Courier

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## Ontario Royal Commission calls for school reform

Robert Vander Vennen

TORONTO, Ont. — An Ontario Royal Commission on Education has made at least three controversial recommendations which could affect the future of education in the province.

It wants all Ontario public and Catholic schools to offer optional all-day schooling for three-year-olds; it wants two years of teacher education (instead of one); and it wants to drop Grade 13.

Called *For the Love of Learning*, the report says the public and separate schools are doing a good job but, as co-chair Monica Begin put it, Ontario needs

"...a truly excellent, high quality education system." As the first Royal Commission study since the Hall-Dennis report of 28 years ago, the report nudges schools toward greater accountability and literacy for all students.

### Wildly contradicting advice

The commission received wildly contradictory advice from 3,500 written submissions and the 1,400 individuals and groups who appeared before it. It is unhappy that schools are required to do many things for children that society and families aren't doing.



Members of the Ontario Royal Commission on Education

The suggestion that all schools offer full-day classes for three-year-olds is controversial, but studies show early education to be a great help toward a child's later learning, and many families are not able

to give young children the kind of start on learning that will be most helpful to them, says the commission.

Minister of Education David Cooke has already announced that five pilot schools will be

offering classes for three-year-olds. Each class will have a certified teacher and an early childhood education specialist, says Cooke.

### Elimination of Grade 13

Dropping Grade 13 is also raising eyebrows. The commission wants to define secondary school as grades 10 through 12, bringing Ontario schools into line with those in the other provinces. Students would need 21 credits to graduate from high school, and could take a maximum of 24 credits. All courses would fall into one of two types: Ontario Academic Courses. See EDUCATION page 2...

## Believers debate Christian and Islamic fundamentalism

Alan Doerksen

ST. CATHARINES, Ont. — Speakers from several religions debated the differences between Christian and Islamic fundamentalism at Brock University in St. Catharines, Ont. on

Jan. 30. A large number of both students and visitors came out to Brock's senate chambers to hear the debate.

Dongo Pewee, interim pastor at Maranatha Christian Reformed Church in St.

Catharines, was the featured speaker at the event, which was the annual "Christianity and Culture" lecture sponsored by Brock's Campus Ministries.

Pewee, who is from Liberia and was featured in the Jan. 13 issue of CC, spoke about similarities and differences between Islamic and Christian fundamentalism.

He stuck with the definition of Christian fundamentalism which relates to the movement which arose in the 1920s as a reaction to the increasing liberalism of mainstream Protestants. Those Protestants subjected the Bible to "higher criticism," saying that external elements and scholarship were crucial to biblical understanding. Fundamentalists, however, insisted that the Bible should be interpreted literally and could be understood without help.

Christian fundamentalists had "a pessimistic view of history" [that is, Christians had to endure until being taken home by Christ] and they believed in the future "cataclysmic destruction of the planet," says Pewee. They called themselves "fundamentalists" because they emphasized five "fundamental" biblical doctrines as the "foun-

dation stones of Christianity": the deity of Christ; the virgin birth of Christ, that Christ died for the sins of humankind; that Jesus rose from the dead, and that Christ will someday return physically and visibly.

Pewee drew a distinction between Christian fundamentalism and right-wing politics. "Christian fundamentalism is a theological commitment, not a political commitment," he said. But he drew a distinction between "strict fundamentalists" and "open fundamentalists." For open fundamentalists, "the arena of history is the arena of God's activities." He listed Billy Graham, Jerry Falwell and Pat Robertson in this category, and described their goal as "not to take over the nation but to influence it."

### No fundamentalism among Muslims

Speaking on Islamic fundamentalism, Pewee said, "I

want to dismiss the name Islamic fundamentalism. It does not exist." He described the term as inappropriate, and added that the West "has failed to understand Islam itself."

"Islam is a total and comprehensive way of life [with] no separation of church and state," said Pewee. Any failure of Muslim society is seen by Muslims as "due to departure from the teaching of the Koran and following a secular lifestyle. The renewal of society depends on returning to the Koran."

For Muslims, "the true and ideal state is governed by Islamic law," said Pewee. In a Muslim state, "those who refuse

See SPEAKERS page 2...

## Education Issue 1995

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## "Give us your best shot"



### Saw, sink and finger?

Teacher Nicolette Hall sent us this little gem of a picture showing two Grade 2 students immersed in "something" at the Holland Marsh District Christian school, which, by the way, is the oldest Christian school in Canada (1943). What are these two young whippersnappers doing in this ancient school? I know we're not playing the game Clue here, but if you want us to solve the mystery for you: it's Elizabeth de Winter and Carl Nielsen hunting for s and f words in the Resource Room with a lead pencil.

To the readers: Keep on sending us snapshots of interest to

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FEB 21 '95

## Education

# Education report raises eyebrows

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ses" or "Ontario Applied Courses."

All high school students would also be required to do 20 hours of community service. "The curriculum must take students out of the classroom," says the report.

"Teachers are the heroes of education," the report states; they need appropriate status and the best possible job preparation. So in addition to strengthened professional development for in-service teachers, a second year of teacher education will be added beyond the first university degree, with each graduate to receive an education degree.

Also proposed is a teachers' college like that in B.C., which will set standards for teacher education and certification.

### A whole list of changes

Among other Royal Commission recommendations are:

- \* 90 per cent of the basic school curriculum should be set by the Ministry, with local boards deciding 10 per cent;

- \* standardized report cards, with letter or number grades for each course and grade, and space for comments by the teacher;

- \* province-wide literacy and numeracy tests for Grade 3 students, and a literacy test at Grade 11, which would have to be passed before a student can graduate;

- \* an emphasis on languages (besides English and French), with students able to receive credit for knowledge of languages learned outside of school.

### Community involvement required

- \* school boards would be required to have a school-community council, led by the principal but including community residents, parents, teachers and students.

- \* school boards would need to have at least one student member, to be elected by fellow students.

- \* trustee salaries would be capped at \$20,000, mainly affecting Toronto boards.

- \* separate (Catholic) schools should be permitted to hire

teachers on a preferential basis, preferring Catholic teachers for Catholic schools;

- \* Catholics should be well represented in the educational system at all levels, including to the level of Assistant Deputy Minister;

- \* separate schools should receive the same funding as public schools;

- \* Protestants may choose to

support Catholic, rather than public, schools if they wish;

The report describes its focus as "four key strategic projects," which it calls "engines for large-scale school reform": (1) a new kind of school-community alliance, (2) early childhood education, (3) upgrading teacher skills, and (4) use of information technology.

The commissioners said they were struck by the diversity among the users of publicly funded schools in Ontario. Five

per cent of the students are francophone, many are Native, and others come from a wide range of languages, races and faiths.

The five commissioners were themselves diverse: Monique Begin is a francophone former federal cabinet minister; Gerald Caplan, an anglophone educator; Manisha Bharti, a 17-year old high school student when she started; Avis Glaze, a black educator born in Jamaica; and Dennis Murphy, a Catholic priest and educator.

## Speakers disagree on meaning of fundamentalism

...continued from page 1  
to live by the laws of the Koran are punished."

Since the crusades, the West has been seen by Muslims as "the historical, cultural, moral, political enemy," said Pewee.

He labelled militant Muslims not as fundamentalists but as "radical Muslims." They are "much more interested in the politics of hate" than the teachings of the Koran, he said.

Pewee gave several reasons for the rise of both (so-called) Islamic and Christian fundamentalism. One is a "failure of modernity" to improve conditions in the world, which led to disillusionment.

In North America, the culture has become "more diverse." Pewee sees the rise of modern Christian fundamentalism, as represented by groups like the Moral Majority, as being "a reaction to multiculturalism."

One difference Pewee noted between Christian and Islamic fundamentalism is that Muslims want to apply the Koran to national laws, but fundamentalist Christians do not want to use the Bible that way.

Several speakers responded to Pewee's presentation. "I have

to disagree with Mr. Pewee's definition of what is wrong with Islamic countries," said Moleeman Bacchus, a St. Catharines woman representing the Muslim community.

She cited Western colonization of Muslim countries as being a cause of problems there. Western colonialism has led to the destruction of other races, said Bacchus, but the spread of Islam has been more peaceful and has kept local cultures intact.

"One hears invariably of Muslim terrorists," said Bacchus, but she mentioned that the prophet Mohammed arranged one of the earliest known peace treaties.

Explaining the concept of "jihad," commonly understood to refer to holy war, Bacchus defined "the greater jihad" as "the exertion against the greater tendency" (i.e., a person's struggle to control their natural desires), and the lesser jihad as action taken by Muslims if they are not allowed to pray in the country where they live.

Rev. Dr. Philip Cline, past-president of St. Catharines Clergy Fellowship, noted that these days "fundamentalist" is used

"in a pejorative sense" and is taken to mean "intolerant, bigoted." Some people labelled as fundamentalists "cloak their actions in religion to give them political clout," he said.

"There is a difference between American fundamentalism and what we know in Canada," said Cline, noting that Pewee had focused mostly on the U.S. in his presentation. In Canada, Cline said, fundamentalism was connected with "the social gospel" which preached that "the Kingdom [of God] will come through doing good." The social gospel was the basis for Canada's CCF party, which later became the NDP, the United Church of Canada, and to some extent the Reform Party, said Cline.

### Criticizes one truth

Lesley McMillan, Brock university's student union gender issue co-ordinator, criticized both Islam and Christianity for not allowing women to hold authoritative posts. "Pretty much every religion relies on women" for volunteer work, she said. She criticized as "very counter-productive" the claim of religions that hold there is only one religious truth.

Dr. Jack Miller, a Brock professor who is Jewish, asserted that "fundamentalism goes back to the first century" when James, the brother of Jesus, debated religious truths with the Apostle Paul.

Examining the five basic truths of fundamentalist Christianity, Miller said, "Just about every Christian denomination accepts them." Christian fundamentalists tend to use "selective [biblical] passages taken out of context," he said.

The evening concluded with discussion between members of the audience and the guest speakers.

"Decent and affordable housing is a fundamental building block for life success. Housing is an essential human need, ranking with food, health care and education... Improved houses make me think of Christ's resurrection. It lets me know that Christ is alive in the city — and that it can be an experience for people."

Jonathan Bradford, Executive Director  
Inner City Christian Federation  
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## EDUCATION

Alyce Oosterhuis

# 'How do I come across to you?'



The conversation between the newly introduced international students was strained at first. We had looked at photographs, compared university programs in their countries of origin, and described changes that might affect their current studies. Then the topic changed to racism; everyone had a story to tell. When racist jokes were compared, one student asked: "But what do you do when you sense prejudice and/or bigotry in someone?"

First, do a frequency and time count. How often do I feel racially insulted when I am with this person? Does this intensify or diminish over time? If it is frequent and grows in intensity, then it is my task as a Christian to confront the racist in love. "But how does one confront in love and not in arrogance?"

### Confronting in love

One student described how burdened she felt whenever she had to confront her friends in a loving manner about their need to change. She always prayed before she would approach a friend about change, but she was not hearing God's affirmations of her actions lately and maybe she should just "retreat into silence."

The topic switched to friendship and we agreed that, especially between friends, one avoids confrontations. The very notion of the word "confront" annihilates friendship when its meaning includes "opposition, hostility, defiance." (Definitions from my trusty Oxford Dictionary.)

And then one previously silent student said: "I always begin by asking whether my perception of racism originates from my feelings or whether the source is the other's bigotry. If it comes from within me I can work on my problems. If the source lies with the other, it is his or her problem and I can do little to change that."

### Becoming self-aware

How do we discern whether the source is within oneself or the other? One way to find out is to count how many people we find being racist or sexist or arrogant. If I increasingly encounter others who I think are obnoxious or burdensome or patronizing, is it something in what I do or say or feel that creates these perceptions?

Do I know how others experience me? That is where friends come in: to inform us gently how we are perceived; to let us know what we may have said or done to bring out certain reactions in others. In that sense, friends help make us more self-aware; they do not make us feel burdened.

The after-church koffiekletz wound down with a reference to "casting out the beam in one's own eye." What was striking was that the person who had described the burden of addressing others on their arrogance, aggression, sexism and racism had dominated the hour with stories of others' failings and did not ask: "How do I come across to you? How do others experience me?"

We will have to organize more informal coffee gatherings to assist in creating friendships between these students.

*Alyce Horzlenberg Oosterhuis drinks a lot of coffee in her office at the King's University College, Edmonton.*

# South Africa's 'Miss Metcalfe' wields education hatchet

### Ken Owen

The opening of schools in Gauteng (shortly after the elections) was rescued from bureaucratic disaster by the decency, goodwill and good sense of ordinary South Africans.

The whole operation owed a great deal to Ms. Mary Metcalfe, whom I hardly forebear to call "Miss Metcalfe," as in: "Miss said I could leave the room." In looks, she's every child's first teacher.

Despite appearances to the contrary, she is the bureaucratic equivalent of that rare and valuable creature of the business jungle: the hatchet "man." I intend the title as a compliment.

The sad truth of the modern world is that it is dominated by grey suits — men of indeterminate sex whose judicious risk-avoidance is called "planning," and who end up forever doing what they did yesterday.

### Hacking through the mess

The hatchet man is different. He — or in this case, she — goes straight to the main objective, acts immediately and ferociously, and cleans up the mess afterwards. In the business world, the hatchet man comes into his own only when the "grey suits" are bankrupt of plans and excuses.

The schools in Gauteng had little to work with. The education "authorities" hadn't even been able to draw up a syllabus, which could have been done in a week by any experienced classroom teacher. The grey suits couldn't fix admission guidelines, establish a zoning system, or even tell principals how many children to expect.

The principals got two useful pieces of information: a guiding target of about 35 children per class; and Ms. Metcalfe's vital warning to schools: don't you dare turn any child away on the grounds that his family cannot pay the fees.

So with a single ferocious hatchet swipe she demolished all the crafty plans devised by the Nationalists in the dying days of their empire to entrench white privilege behind an economic barrier.

### In this together

The problems that remain are many and intractable, but they are the normal problems of run-

ning a huge education system in an inefficient country.

Not the least of the threats is that more and more pupils will come flocking from less successful provinces. The real education problems, indeed, lie in the vast tracts of remote territory such as the Eastern Cape, where government structures are in a state of collapse.

The white schools of Gauteng have grasped the central imperative of the new South Africa: we're all in this together. Schools will succeed only if they take black children to success with them; Gauteng will only succeed if it takes the miserable wilderness of Transkei and Ciskei's desolate slums with it.

The wisest parents of children at white schools will not waste their time trying to squeeze fees out of black parents who cannot pay; they and the black parents will sit down and discuss the best ways to finance the needs of the school for the benefit of all its pupils. If they can keep the "authorities" and the "educationists" and the "pedagogic experts" out of the discussions, so much the better.

On the national stage, the responsibility for dealing with a shattered education system still falls squarely on the shoulders of Education Minister Sibusiso

Bengu. Most black children will spend their lives at all-black schools, with black teachers; and there are no easy answers. They can't all flee into a handful of formerly white schools.

It is a tragedy that we have heard virtually nothing about the government's plans to deal with this larger problem. Classes are overcrowded, yet the Northern Transvaal is said to have 3,000 (or 11,000) unemployed teachers. Schools are vandalized, and a few idiotic young blacks try to terrorize white teachers into leaving the townships.

The point I am making is often discussed but seldom articulated: if whites must steel themselves to sacrifice privilege, blacks must steel themselves to sacrifice dependency. Successful education, at least in these early years, depends much less on buildings and resources than on attitude. There are success stories, even in the squatter camps, to prove it.

What the former black school system needs, I suspect, is a ferocious "hatchet man," somebody like Ms. Metcalfe, who will go straight to the point and say to teachers and pupils alike: *Don't you dare fail! Don't you dare!*

*Ken Owen is editor of the Sunday Times in Johannesburg, South Africa.*

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## Editorial

# We conformists have a choice of two educational patterns

Christian education makes more and more sense as our society becomes more and more de-Christianized.

There was a time in Western history when Paul's words in Romans 12:2 might not have made the same impact they made in his day and which they make again in our day. Paul tells the Christians in Rome, the centre of emperor worship and militarism: "Do not conform any longer to the pattern of this world." The phrase "this world" is in the first place a reference to Paul's society, which consisted largely of people who rejected or ignored God. Their unbelief expressed itself in personal and institutional patterns.

In Romans 12 "pattern" is a group of traits and qualities which characterizes Paul's society. One could say that the pattern of Paul's society was to ignore God's will for life

and to engage in such harmful activities as worshipping the emperor, treating violence as entertainment, subjugating other countries, exploiting the poor and engaging in the lustful activities mentioned in Romans 1.

It's as if Paul is saying, "Don't do as the Romans do. Become non-conformists."

## Not entirely a worldly pattern?

There came a time after the fall of the Roman empire that Christianity began to influence the pattern of "this world." Western societies felt the impact of the gospel, a process which at times was aided and at other times hindered by the political power of the church. Nevertheless, one could say that the pattern of 17th century society in England, for example, was not entirely a "worldly" pattern. Did it still make sense in those days to heed Paul's words not to conform to the pattern of "this world"?

Yes it did, at least, in a selective way. When you read Bunyan's *The Pilgrim's Progress*, you realize that Christian's journey is from the City of Destruction to the Celestial City (heaven). Apparently, underneath the veneer of Christian societal patterns and Christian power structures, there were plenty of people who blithely ignored God's will and sought only the fulfillment of their own desires. Their lifestyles formed a certain pattern. In addition, we know from our own experience that the societal structures we inherited from these times were not always shaped by the leaven of the gospel.

But from an educational point of view, one did not need to establish an alternative Christian school system, because the institutional patterns were more or less in line with the gospel. Teachers were supposed to be model Christians, and religious teaching and worship was an important part of the learning environment. Christian morality was enforced and Christian virtues were prized.

## Pulling the 'con' switch

The situation has changed drastically in the public sphere, including the public school system. What began as a Protestant public school system in Canada has now evolved into a religion-bleached, value-sanitized system with an anti-Christian bias, especially in the larger urban centres. Individual rights are held in greater esteem than individual responsibilities, and science and technology are seen as the neutral agents of a modest form of redemption.

Christian parents and their children are clearly challenged by the words of Paul not to fit into this pattern.

The alternative is equally clear, as Paul

continues in Romans 12:2 — "...But be transformed by the renewing of your mind." Our minds and the minds of our children have to be *renewed* so that we can be "transformed" from being "conformed" to this world to being "conformed to the image of his Son" (Romans 8:29). That's like pulling a switch, isn't it. It's not enough to be *non-conformist*: that's a negative way of seeing ourselves in relation to this society. But we have to be *conformed* to the pattern reflected by the words and life of Jesus Christ.

## A change of energy

Let's be honest, as human beings we always end up conforming to something bigger than we are, whether we like to think of ourselves as rugged individualists or not. We have a choice between two magnetic poles. If we are negatively charged (know ourselves to be sinners and dependent on God) we are attracted to the positive pole of the magnet called wisdom. We form a pattern around that pole. If we are positively charged (we're full of ourselves and think we don't need a savior), we're attracted to and arrange ourselves around the negative pole called supremacy of the individual. Those are the two patterns we can become part of.

When we find ourselves conformed to this world, we need to switch poles — we need to be transformed (in physics to transform means to switch one form of energy into another). And it starts with the renewing of our minds, so that we know ourselves to be empty and dependent on our heavenly Father in all things, including learning.

That's where Christian schools come in.

BW

## Celebrating the end of World War II

We at CC hear of community efforts being put forth by Dutch-Canadians in Vancouver, Hamilton and the Niagara Peninsula to commemorate the liberation of 1945 with special events such as parades, cenotaph and church services. Are there any other Dutch-Canadian groups planning special events for and around May 5? Please let us know so that we can inform the readers of our paper.

CC is planning a special liberation issue for May 5, and we encourage those of you who have personal pictures to show and stories to tell, to send them to us. As you may have gathered from a few items about the war years that have already appeared in our paper, we are warming up for the 50th anniversary of the end of the Second World War.

Editor

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## Education

# Twenty-year-old CCEF likes the new school material it funded

Bert Witvoet

BURLINGTON, Ont. — Fred Vander Velde is "really pumped" this year. The Canadian Christian Education Foundation (CCEF) is celebrating its 20th anniversary. But more importantly, says Vander Velde, the result of CCEF funding has been translated into the publication of several important Christian textbooks.

Vander Velde, who's been executive director of CCEF since its incorporation in 1975, recalls that the first year was spent on organizational matters, but that already in the second year \$7,005 was given to Christian Schools International (CSI) for curriculum development. Since then almost \$1.5 million has been invested in textbooks and teacher's manuals.

The bulk of the money CCEF collects (about \$170,000 in 1994) comes through personal fundraising by Vander Velde and the 27 directors who make



Fred Vander Velde: "Really pumped!"

up the board. Their total comes to about \$100,000. Church collections bring up an extra \$30,000 or more and Christian school kids chip in almost \$20,000.

## Emphasis on Bible

CCEF takes great pride in the fact that it fully funded a recent high school Bible study program for grades 9-12, written by Hilda Roukema, and two short-story anthologies for grades 7 and 8. Besides these, CCEF contributed significant amounts to a CSI sponsored science series.

Vander Velde claims he has visited almost every CSI-affiliated school in the country. He often brings a book display to school membership meetings,

teachers meetings and church classis gatherings.

At the moment the poor showing of the Canadian dollar makes CSI materials such as the science series expensive in Canada. He and his board may have to look at helping schools make up the difference in exchange rate, he says.

Vander Velde says that the new textbooks "force the schools to keep the Bible next to the textbooks. That was somewhat lacking in previous curriculum material."

He believes that the Kuyperian vision of several leading Canadian Christian educators has played a major role in insisting on a Christian perspective for learning.

## 50th Anniversary Rearview Mirror

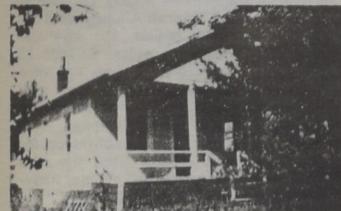


During its early years The Canadian Calvinist contained much news about the growing Christian school movement begun by Reformed Dutch immigrants. Under a "Home and School" headline, news about school developments from Holland Marsh, Ont., to Vancouver is presented. The excerpt below focuses on "the new school...in action in the church basement" in Vancouver.

### The Canadian Calvinist October 1949

EDMONTON — The new school is in action in the church basement. Miss Bouma is trying to reduce the two dozen grades of the two dozen pupils to four; namely 3, 4, 5 and 6. It is quite an undertaking and calls for many adjustments on the part of all concerned. A good deal of progress has been made in the first month. We trust that by ready co-operation of parents, teacher and pupils, and the Divine blessing, the first year of Edmonton's school history will be a good one.

VANCOUVER, B. C.



Monday, September 12, saw the opening of the Christian School at Carlton and Forty-first Avenue. This was indeed a happy day for the Association For Christian Instruction in Vancouver. On Thursday, September 15, the dedication of the new school was held. Parents and friends crowded the school building. Short addresses were given by the Rev. Jacob Paauw and Rev. M. Nicolson, Pastor of the Fairview Presbyterian Church. Hr. Hoving, member of the Board of the National Union of Christian Schools, and Mr. Koops, Principal of the Lynden Christian High School, also addressed the meeting and brought their greetings and congratulations. After the meeting various members of the association and others made the acquaintance of the teacher, Miss Betty Thompson of Kelowna, B. C. The first day of school some eleven children were registered. Since the opening of the school this number has increased to eighteen. The board feels confident that an ever increasing number of children become acquainted with the school and the nature of the instruction given. We are thankful to the Lord for this first Christian school in Vancouver and British Columbia. May this beginning of Christian instruction be the impetus for the establishment of many Christian schools in this western province.

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# Now that my husband is my boss...

Marty has generally been a kind, romantic, loyal and loving husband. According to one of his former secretaries, Marty was also a considerate and understanding boss. Thus, this past fall, when he started up his own accounting firm, I applied to be Marty's secretary.

He hesitated to hire me. As an accountant he wanted things done accurately and precisely. He figured I might be a bit too "creative." He knew consistency bored me, but I assured him I was willing to curb my inventive instincts. I told him I would follow set procedures. The possibility of some other woman at my husband's back and call in

our basement home office might have contributed to my rash promises.

When Marty agreed to hire me it became my job to do the sort of things I had made a point of *not* doing throughout our marriage. In keeping with my personal philosophy, I never polished Marty's shoes or packed his suitcase. My philosophy was based on the premise: *Give him an inch and he'll take a mile.* I might end up cutting his nails and brushing his teeth.

But as Marty's secretary, I naturally acquired all the menial work. I had to order things for him, set up appointments, type letters, buy stamps,

stuff envelopes, etc.

Working for my husband was certainly not like being his wife. Our marriage was a partnership. We would give and take. We discussed and there was always room for innovations.

But in the office, he was the boss. That was OK, except I didn't take orders very well. Those first few months were a lesson in servanthood.

## Irritants to overcome

Our conversations, at various levels of irritations, included phrases such as:

Marty: "It's all wrong."

Myself: "Whoops, I didn't see those envelopes."

.....

Marty: "And where's the letter I told you to set aside?"

Myself: "On your desk, sir."

.....

Myself: "I've never had a boss who expects me to know things right away."

Marty: "I've never had a secretary who didn't know

things."

When I prepared a mailing incorrectly, I tore open the envelopes and restuffed them, all the while grumbling at Marty for getting so upset about a simple little mistake. And, I actually stomped out of the office once, threatening to find another job where my employer would understand and appreciate me.

To our credit, our squabbles never lasted beyond the immediate situation and we always kissed and made up according to the don't-let-the-sun-go-down-on-your-anger principle.

Then as the time passed the fights became fewer. Now five months into the venture, I am reasonably content. My personal philosophy is even changing. What's wrong with doing the servant things? Like Jesus said to his disciples, "You also should wash one another's feet" (John 13:14b).

## I ntergenerations

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Marian den Boer works for Dave (alias Marty) den Boer, chartered accountant in Hamilton, Ont.

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## Saskatoon transforms ghetto street into 'intercultural' haven

Ed White

SASKATOON, Sask. (Canadian Scene) — If you went for a walk along Saskatoon's 20th Street West last year, you probably kept your eyes on the sidewalk. You would have been looking out for jagged shards of broken glass and clumps of strewn garbage that made a walk down 20th Street a perilous journey.

This has been known as a rough, dangerous place for years. The fact that it is also the centre of an exciting multi-ethnic neighborhood, which has welcomed waves of immigrants over the last century, has been easy to miss. Until now.

Instead of broken glass and garbage, the sidewalk is littered with multicultural symbols laid out in colorful tiles. Bright posters with Greek, Native Canadian and Chinese designs are displayed in cleaned-up storefronts. Huge murals, one showing the signs of the Chinese zodiac and the other a Native view of the prairies, cover the sides of two local businesses. To top it off,

Chinese, German, Ukrainian and Native banners flutter on each side of 20th Street's lampposts in a procession of ethnic pride.

"This neighborhood has a sampling of pretty well every nationality that exists and we'd better take advantage of it," says Don Junor, administrator of the Riversdale Business Improvement District, which organized the 20th Street beautification project.

The ethnic murals, banners and posters are becoming a drawing card for Riversdale, and Junor's group is now trying to lure even more ethnic businesses to the area.

### Ethnic groups mixing

You can now linger in the neighborhood and see its charm instead of its harm. There's a Native art and craft store, a half dozen East European meat shops, Vietnamese travel agencies and Ukrainian restaurants. At one Chinese grocery, two herbalists discuss traditional medicine with shoppers every Saturday. At the meat shops, customers can arrange to have

parcels of food and Western goods sent to Ukraine and Belarus. Butch Thody, owner of one of the meat shops, says ethnic groups mix in the neighborhood, and that's what makes Riversdale work.

"It's great here," says Thody, who has customers of all ethnicities. "Nobody's segregated. Everyone gets along. Chinese, Native, Ukrainian, Polish, German, the whole works; it's all down here. As long as you can keep people talking and involved, you've got no problems."

Cecile Cote, of the Saskatchewan Society for Education Through Art, organized the banner project. She says students in grades 8 and 12 designed the banners and some of them wanted to work with ethnic art styles which were not part of their own heritage.

"You gain a lot of respect for other cultures when you read their stories and get into studying their art and culture," she says. "That's how you learn."

## Book Review

The transitions of aging

## Prayers of an Omega

by Katie Funk Wiebe. Waterloo, Ont.; Scottsdale, Pa.: Herald Press, 1994. Paper, 112 pp. \$9.60. Cdn. Reviewed by Alice Los, who with her retired-pastor husband, lives in Listowel, Ont.

The *omega*, of course, is the last letter of the Greek alphabet. In *Prayers of the Omega* the "omegas" are people who are facing the transitions of aging. They are "the last in a series" (p. 16), and they may be afraid. They realize they are well up in line to meet the last enemy.

In this small book Katie Funk Wiebe accurately and sensitively defines the various emotions, dilemmas, experiences, fears and joys that come with old age. And she brings all those things to expression in a collection of prayers.

There's a man who tells God how much he liked driving his car, but he has voluntarily decided to hand in his driver's licence. There's the "Widow Psalm," "Eighty-Something" and "Bald Heads and Purple Hair."

## Cries from the heart

Some readers may react negatively to the fact that the author, in one prayer, addresses

God as Father/Mother. Even so, I think that many senior saints will readily identify with these cries from the depths and make these prayers their own.

Wiebe attends First Mennonite Brethren Church in Wichita, Kansas, and is a professor emeritus of Tabor

(Kansas) College where she taught English for 24 years. She is a member of the Mennonite Brethren Board of Resource Ministries and of the Peace Education Commission. She has four children and five grandchildren.

## Lichti's recording of Schubert songs should be a bestseller

(Canadian Scene) — The colorful bass-baritone voice of Daniel Lichti earned for its owner a 1993 Juno Award nomination for the best classical solo album: *Songs of Hugo Wolf*. His new recording, *Schwanengesang (Swan Song)* is a flawless recital of songs in German by Franz Schubert. Lichti is accompanied by the impeccable piano of Janina Fialkowska.

Lichti, of Swiss-German descent, was born in Stratford, Ont., and after musical studies in Canada attended the Nordwestdeutsche Musikakademie in Detmold, Germany. He first established a reputation as a soloist in Mozart's masses, Bach's *Mass in B Minor* and in Britten's *War Requiem*. He performs regularly with Tafelmusik, the Canadian original instrument orchestra that has earned worldwide acclaim for its interpretations of baroque music.

Lichti has performed throughout North America with 16 major orchestras, including the Montreal Symphony, the Cleveland Orchestra, the San Francisco Symphony and the Toronto Symphony.

The songs in this new album are among some of Schubert's most evocative and tuneful, and Lichti renders them with sensitivity and style. His fifth recording on compact disc, *Schwanengesang* will shortly be distributed on the *Opening Day* label to record stores throughout Canada. It is a must for the connoisseur of Schubert, and for those who appreciate the fact that Canadian artists of the calibre of Lichti and Fialkowska rank among the world's finest.

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## What are these teachers doing?



They're browsing through some of the Christian school curriculum material funded by the Canadian Christian Education Foundation, which is celebrating its 20th anniversary this year.



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Look for next  
week's film review:  
**The Jungle Book**

Church

# Japan's Reformed Church moves from 'emergency' to 'relief' stage after quake

## Funds needed to rebuild

KOBE, Japan (CRWM) — There was a timely message Sunday, Jan. 29, at the Itayado Reformed Church. With 170 earthquake survivors taking refuge in the church building it was difficult to hold a regular worship service. But at a church school class in the lobby, people listened attentively to Jesus' parable about the houses built on rock and sand. Later, about 30 gathered in the parsonage for a worship service.

The Itayado church is just one congregation here coping in the wake of the "Great Hanshin Earthquake." One member of the congregation died when her home collapsed, and 16 families from the church are staying in shelters because of severe damage to their homes. The Reformed Church of Japan — an indigenous 9,000-member denomination which celebrates its 50th anniversary next year — has moved quickly to respond to the needs of its member churches and families brought on by the disaster. About 30 per cent of the RCJ's members live in the Kobe area affected by the quake.

As of January the church's diaconal action committee had set up a quake relief measures committee with offices in the RCJ seminary building in Kobe, according to Rev. Larry Spalink, a church planter with Christian Reformed World Missions. World Missions has worked with Japanese evangelists of the RCJ since 1951.

"[That] committee will focus its efforts especially on the buildings and families of the three churches which sustained the greatest damage," says Spalink, mentioning the Itayado church as one of the three. The RCJ has also set aside 3.4 million yen (\$340,000 U.S.) from its disaster relief fund and will continue to solicit contributions for this fund which will be used to help rebuild churches and homes.

### CRWRC helps too

In addition, the Christian Reformed World Relief Committee (CRWRC), a partner agency of World Missions, is also raising funds for quake relief. Mike Bruinooge, CRWRC's disaster response ad-

ministrator, is optimistic that the CRC and other members of the Reformed Ecumenical Council will give generously to assist the RCJ.

"Given the speed with which the RCJ has organized itself for assisting its member churches they [other denominations] are likely to be comfortable channelling assistance through the RCJ," said Bruinooge, who was in Japan last week meeting with RCJ officials and assessing damage first hand. "We don't know how much financial help will eventually be given from within and without the RCJ, but it seems reasonable to hope that it will reach 40 to 50 million yen (\$500,000 U.S.)."

With the "emergency" stage now over, Bruinooge characterizes the Japanese quake disaster as entering the "relief"

stage. He expects this stage — characterized by returning to jobs and school, general cleanup, financial arrangements, and initial plans for the future — to last about 10 weeks. The final "recovery" stage of the disaster could last as much as two years

gests it might be appropriate to set aside as much as 10 per cent of collected funds to assist needy non-member families in RCJ church neighborhoods. He is also mentioning to Japanese pastors the opportunity for advocacy work, which primarily involves listening to the survivors' stories. An advocate can also help by directing people to specific kinds of help they may need. Although Bruinooge cautions that the advocacy relationship must not be disguised evangelism, he envisions times where it may be appropriate for a Christian advocate to pray and find other natural ways to witness the survivors.

The vision to witness in the midst of disaster is evident in the RCJ as well. In this country of 125 million where fewer than two per cent are Christian, there is ample opportunity to show Christ's love to quake survivors. Nobunari Makino of Egota Church, and head of the student body at Kobe Seminary, is excited about the interaction he and fellow seminarians had with about 100 people who took refuge in the school building.

### Like the early church

"For a few days we shared all our possessions and energy and lived as the first Christians did," he said. After some initial resistance, neighborhood residents filled the seminary dining hall for morning and evening worship services. They sang "God is the Refuge of His Saints" and read the comforting words of Psalm 46: "Even though the earth should change and the mountains be thrown into the heart of the sea, I will not fear!" The seminarians also gave away New Testaments.

"We know from the words of gratitude spoken as people began to depart that the words of the Bible quieted fears and gave great comfort to many who had lost their possessions and loved ones," Makino said. "One person asked to be introduced to a church he might attend."

Money donations for Japan quake relief may be sent to: CRWRC-Japan Quake, P.O. Box 5070, 3475 Mainway, Burlington, ON L7R 3Y8. Or: 2850 Kalamazoo Avenue S.E., Grand Rapids, MI 49560, 1-800-55CRWRC.

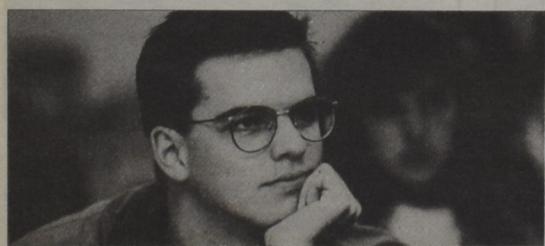


Destruction along Kobe's waterfront caused by the recent earthquake.

for the housing to be restored and the economy to stabilize.

Bruinooge and the 14 missionaries from World Missions living in Japan are hoping the Christian response to the disaster will also be an effective form of witness. Bruinooge sug-

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## Sticker prices

"Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?" (James 2:5).

Soren Kierkegaard once wrote of a break-in at a large store in his native Denmark. The thieves didn't remove anything. When clerks opened up in the morning all the merchandise was still there. Instead of stealing the goods, the thieves stole value. They had switched all the price tags, till the worth of an item had no relation to its price: a diamond necklace valued at \$2; a pair of leather shoes for 50 cents; a pencil selling for \$75; and a baby's rattle with \$5,000 on the sticker!

### Altered states

Sometimes that's the shape of our society — changing the price tags on us so we no longer know the value of anything, changing the price tags of our identity till we don't really know who we are. Shelley Rodriguez remembers the time she brought her then eight-year-old grandson to a farm sale near their home in Independence, Kentucky. Immediately he was captured by the magic of the auctioneer's sing-song voice. But something bothered him. "Grandma!" He pulled on her sleeve. "How's that man ever going to sell anything if he keeps changing the prices?"

One might wonder, too, about God's price tags on human worth. Why should "those who are poor in the eyes of the world" have a higher value in heaven's gaze?

Though the answer is always a little slippery, it seems to have to do with the complexity of the human spirit. The hardest thing in life is to maintain integrity. Sin enters the soul precisely at this point. We are not, most of us, evil

people. There's much we do that's good, noble, kind and wise. No one can deny that.

But here's the problem: whatever else sin does in our lives, it first and foremost perforates the lines of our hearts. It allows us to tear off a piece here and a piece there, till we find ourselves fragmented, torn apart in separate snippets of self. It isn't that we become blackened by sin in large strokes. Or that we turn into some hideous monsters of greed and cruelty. Or that we dissolve the Dr. Jekylls of our personalities into dastardly Mr. Hydes.

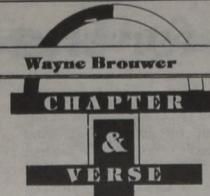
We keep most of our goodness intact, but we make small allowances in certain little areas. We cheat a little bit on our taxes, maybe. Or we turn our eyes from the needs of someone we could help. Or we compromise our communication till we speak from only our mouths instead of our souls.

The fragmentation of our lives makes us less than we should or could be, than the people God made us to be.

### Slippery selves

There's a powerful scene in Robert Bolt's play *A Man for All Seasons*. The play is the story of Sir Thomas More, loyal subject of the English crown. King Henry VIII wants to change things to suit his own devious plans, so he requires all his nobles to swear an oath of allegiance. But the oath is of the kind that violates the conscience of Sir Thomas More before his God, so he is arrested and jailed.

Here comes his daughter, Margaret, to visit him. ("Meg," she calls her. She's his pride and joy, and thinks his thoughts after him.) She comes to plead



with her father in prison. "Take the oath, Father!" she urges him. "Take it with your mouth, if you can't take it with your heart! Take it and return to us! You can't do us any good in here!"

She's right. But how does her father answer her? "Meg," he says, "when a man swears an oath, he holds himself in his hands like water. And if he opens his fingers, how can he hope to find himself again?" More loses his life but keeps his soul.

When our lives begin to fragment, it's like holding our lives as water in our hands and letting two fingers come apart, just a little bit. The water of our very selves dribbles away. We may look like the same people, but who we are inside has begun to change.

That's why those who are "poor in the eyes of the world" are often misunderstood. Integrity, when it happens, seems to make people so simple. What you see is what you get.

But maybe that's when sticker prices finally make sense!

Wayne Brouwer is senior pastor at Harderwyk Chr. Ref. Church in Holland, Mich.

## Online network offers youth program run by Christians

**BELLEVILLE, Ont.** (TELOS) — The Life and Faith Network announced on Jan. 31 the inauguration of a youth support program which has a name reminiscent of *Star Trek*: "L&F: The Next Generation." The Life and Faith Network is a group of Canadian clergy and laypeople from various denominations who use their computers to communicate through TELOS Online, a North America-wide online service.

The youth program is intended to give teens and young adults a place in "cyberspace" where they can meet for friendship, discussion and support.

"The Next Generation" will be run by United Church diaconal minister Rev. Lynda Trono. Trono lived in Nigeria for two years (where she became a Christian), and has been a youth worker for the United Church, the World Council of Churches, and the Anglican "Youth at Risk" program in downtown Toronto.

### What's on their minds

The online service's primary discussion or "conference" area is described by Trono as "a gathering place for high school

aged youth." She continues: "Some may want to discuss ideas for youth groups; others may not be involved in a youth group and may want to discuss what it's like being Christian in high school, or maybe talk about issues such as sexism and racism and how they affect them.... We may also establish a junior youth conference for younger youth and a young adult group for those out of high school."

Trono believes that since young people "already spend a great deal of their time" on the Information Superhighway, The Next Generation will give them "a safe place to come together in friendship and fellowship, since TELOS Online enforces a code of etiquette in its public conferences."

Future goals of the program will include focused discussions within the Life and Faith Network, and the eventual meeting "in the flesh" of Next Generation participants.

Further information can be obtained from: Revs. Lynda Trono or Joseph Ramsay at (613) 962-5776, or via their Internet addresses at: Lynda.Trono@telos.org; Joe.Ramsay@telos.org.

## Vatican workers want more pay

### CC Staff

**VATICAN CITY** — Vatican officials are used to seeing throngs of the faithful gather outside their windows. But last week they saw a slightly different group of "faithful," and this group wasn't in a reverent mood: 150 Vatican employees picketing outside the papal state's employment office for a pay raise after enduring a decade of frozen wages, reports Reuters News Agency.

The employees' union, the Association for Vatican Lay Employees, represents about 2,000 Vatican lay workers. The union voiced its members' demands: better working conditions and better wages — wages remain the same as they were in 1985. The union described "an ever-growing state of discontent" among its employees.

There was no comment from the Vatican.



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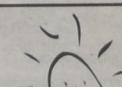
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## Education

# Should schools train for the workplace?

**Robert Koole**

Current discussions on education are filled with "back to the basics" ideas as well as complaints from employers that students are not prepared for the world of work. The vision statements of Christian schools reveal an emphasis on nurturing the unique gifts of all students. The framework statement of the

continues to move from an industrial age into a technological/information age.

Although a variety of answers are given, two movements are strong: back to the traditional basics (often fairly removed from everyday life) or moving towards a high-tech, individualized skills education (with its emphasis on educating

The things that happen outside of the classroom are as important for learning as what happens inside. Christian schools educate children and young adults for a life of responsive and responsible discipleship.

We guide students in coming to know Jesus Christ as Savior and Lord by exploring God's



*Are these young students being prepared for work or service? (This picture was taken a few years ago at Trinity Christian School in Burlington, Ont.)*

Society of Christian Schools in British Columbia states that "Christian schooling emphasizes the development of the whole person... [and] growth and development in all aspects of human life."

A key question for Christian schools: Do our practices match our vision? Do daily lessons educate in life and for life, or are many of them *about* life, and thereby removed from day-to-day experiences?

## Two competing visions?

The recent changes in British Columbia's graduation requirements place "an increased emphasis on work experience to allow students to connect what they learn in school with the application of skills and knowledge in the workplace. The experience will help students understand what they need to learn to be successful in post-secondary training and workplace" (B.C. Ministry of Education).

We need to ask: "Should schools prepare students for the workplace?" This debate will intensify as our society con-

tinues to move from an industrial age into a technological/information age.

The current B.C. Ministry of Education tries to harmonize the two trends by assuring parents through assessment and reporting changes, and by talking about a common core of learning consisting of new basics: reading, writing, basic mathematics, problem solving and computer technology.

Neither of these approaches are acceptable for Christian schools because:

- \* both continue to consider the learning process as a value-free process;

- \* the traditional approach uses an industrial-age model for schooling that cannot meet the needs of an information age;

- \* the new basics are an empty shell — shooting without purpose or meaning beyond a prosperous economy or a successful job.

Although Christian schools shouldn't accept either of these approaches, both provide us with helpful reminders as we examine whether our own programs are meeting the needs of our students today and into the 21st century.

vision for life with them, by modelling awe and wonder of God's creation for them, by sharing the burdens of sin in a broken world and broken lives, by enabling students to develop the gifts they have received, by practising the range of skills necessary for human life, by providing experiences that give evidence of a Christian way of living in our society today, and by encouraging students to commit their lives to Jesus Christ and to a Christian way of life.

## The purpose of work

Human beings are created to live and be creatively busy in the world that God has made. As we design, build, draw, write and name things we reflect the Creator who made us. Work is an integral part of who we are and part of God's divine purpose.

As a result of human disobedience this blessing becomes a burden and its joy becomes toil. After the Fall, work has often become a means of exploitation and oppression, or an idol. Yet through Jesus

Christ's redemption, work has been redeemed. Work as a blessing prevails over work as a curse. Work is to be done as service to God and in service to others.

Students need to be able to immerse themselves in the experiences of everyday life and to step back from those experiences and reflect on what is happening, how it is happening and why it is happening. They need to be guided into a broadened and deepened understanding of why we are here, who we are called to be, what we are called to do and how we are to live.

We face a crisis in education today, in part because school learning has often been removed from the day-to-day questions and realities of students' and teachers' lives. One of the problems related to children and young people in our society is their isolation from the world of work.

Children used to see what their parents did for a living and many shared substantially in that task. Now many children have only a vague notion of a parent's job and have had little or no opportunity to observe the parent (or for that matter any adult) fully engaged in his or her work.

When acquaintance with adults as participants in the world of work is lacking, young people sorely miss the modelling and the evidence of what it means to serve in all of life.

Christian schools need to develop curriculum and provide learning experiences which involve students in adult settings so that they see what needs to be done.

As children mature into adults that process involves a change from being dependent on others to having others dependent on them. Young adults want to make a difference, want to be significant, to contribute something worthwhile to others.

## Students interacting in the adult world

School learning needs to provide them with opportunities to meet a natural human need to do something important, to be needed. In your school, what roles are students given in their classroom? What skills are required for adult roles in your community in every area of life? What challenges and

problems does your community face? Does school learning address some of these as part of its curriculum?

Christian schools need to establish closer connections between the adult world and student learning. These connections should bring adults into schools and students into the community.

Adults, Christians and non-Christians, should be invited into school to participate in classrooms to share their experiences in particular areas of society: business, service or

*The kind of work God usually calls you to do is the kind of work a) that you need most to do and b) that the world most needs to have done.*

*Listening To Your Life,*  
Frederick Buechner

organizations, industry and professions. As well, students need to have opportunities to go out into the community and be involved with adults.

Students, individually or in small groups, should be responsible for developing projects that explore particular issues/problems/areas of society and how Christians and others cope with such issues.

## Building connections

Strengthening the outer connections of Christian schools should provide young adults with experiences that show them that they can make a difference as they serve and learn. Christian schools will then become places that enable students to interact with a wider range of adults, to be involved with more meaningful tasks, and to be given more responsibility for directing their own learning.

As young Christians they will experience that being and becoming disciples of Jesus Christ does not mean isolating ourselves from the world, but rather it means we are sent out into the world to live the gospel by doing what Jesus showed us throughout his own life.

*Robert Koole is education co-ordinator for the Society of Christian Schools in British Columbia, Langley, B.C.*

## Education

## Reflections on a school time that sparkled with the unplanned

Bill Van Dyk

I attended Beacon Christian High School in St. Catharines, Ont., from 1970 to '74. These were the first four years of operation for this school, and



Grade 12 student Bill van Dyk, 1974. Two years earlier, the Beacon Yearbook said this next to Van Dyk's "mug shot": "Argue early, argue late; if a line were crooked, he'd argue it straight!"

the facilities consisted of the rented Christian education wing of Trinity Christian Reformed Church, and a gym rented from the neighboring Baptist church. From the students' standpoint, things generally seemed organized, but we also had a sense that policies and procedures, as well as learning materials, were being formulated on the fly.

We visited a Roman Catholic church and a Jewish synagogue to learn more about the world's religions, and we attended a Bob Dylan concert in Toronto as part of a music course. We had a three-day student conference with London Christian High featuring interesting workshops, a keynote address by Morris Greidanus, tobogganing at "suicide hill," and a banquet. Ben Vandezande presented a topical slide-show on race and social problems, combining powerful photographic images with the music of protest rock groups like Buffalo Springfield and the Beatles. (Greidanus was then a Christian Reformed pastor in London; Vandezande was a Beacon teacher.)

There was a terrific ice storm one year and the fields and woods behind the school became a fantasy-land of sparkling crystal. We skated and

played hockey, or took turns running and sliding down the longest, smoothest stretch of ice we could find, piling into each other on the snow bank at the far end.

The girls were hobbled by the fashion of the time (miniskirts) but the ice was too tempting for them. I remember them bobbing and weaving with outstretched arms, trying to keep their balance, finally collapsing in an embarrassed, giggling heap.

The school bell was not automated back then: on the first day of the ice storm, the teachers, watching from the second floor window of their lunch room, chose to delay the start of afternoon classes by 15 or 20 minutes.

We were a small school (though some Christian high schools are now smaller than Beacon was in its first year) and everybody knew everybody. All of the teachers knew not only our names, but us.

#### A hip and contemporary portrayal

*Jesus Christ Superstar* was released in 1971 and aroused considerable controversy. Classes were suspended for an afternoon and we gathered at a makeshift assembly and listened to the entire rock opera, with the lyrics in our hands. Some of us were chastised for giggling at the part when the apostles get drunk and start singing about how they can't wait to write the Gospels so they will all be

famous some day. We were taught that this rock musical was artistically written and performed, but historically incorrect, because it left off at the crucifixion and didn't show the resurrection, and because it suggested that Mary Magdalene was a prostitute.

Those deficiencies seemed minor to me at the time. The important thing was that, until that afternoon, every image and portrayal of Jesus that I had ever seen or heard was conceived of and framed within a very stodgy, humorless, traditionalist view of religion. Paintings, music, even movies

like *The Greatest Story Ever Told* presented Jesus as if he were a magnificent artifact from a different age. He was spectacle, pageantry and solemnity. He was not allowed to have body hair (Jeffery Hunter's chest was shaved as the star of *Greatest Story...*) and he didn't sweat.

*Jesus Christ Superstar* was the first work I had ever encountered that presented the Gospel story in a style that was unquestionably hip and contemporary. It was the first time it had ever occurred to me that the God of the Bible could speak directly to a culture that had gone hog-wild electronic and rhythmic and psychedelic.

I graduated from Beacon in 1974 and, after a summer of indecision, I finally went to Trinity Christian College. What I learned in Trinity's philosophy, world religions and history classes was not entirely new to me. Years after that, I found myself in a reversed role, teaching high school in Chatham.

The teachers we had at Beacon those first four years



Beacon students "toboggan" in the field outside the school/church, circa 1972.

have all long since moved on, to other high schools, to graduate schools, to other jobs. Many of the activities I took part in at Beacon, like the visits to the Roman Catholic church and the synagogue, were prohibited the next year by the school board on the grounds that it was not the place of the school to expose children to other religions. Other activities

were dropped because they were too much work to organize, or took us out of the classroom too often, or because they no longer fit into the tightly prescribed curriculum many schools follow today, or because a parent complained.

to buy film to make several 12-minute epics.

I have no profound theories about education to offer you, no platitudes about teachers and students, no proposals for radical changes in our pedagogy. I simply observe that many of the



The entire Beacon student body, 1973-74, outside Trinity CRC, St. Catharines, alias Beacon Christian High School. It didn't seem to matter that no one was "ready for" the camera.

COURTESY BEACON CHRISTIAN HIGH SCHOOL

most important things that happened to me in high school happened as the result of accident or of spontaneous impulses that went unchecked. Perhaps it was inevitable that a new school would eventually deliberately try to eliminate accident and spontaneity from its agenda, its policies and attitudes.

#### Standardizing learning

I'm sure the administrators and board members that guided Beacon in the years afterwards (just as most administrators and boards) were convinced that it was a good idea to codify and standardize the daily lives of its teachers and students.

No doubt they believe that all school activities should be carefully considered in advance, planned and programmed, screened for objectionable elements, and ordered and prepared for. And no doubt, they become alarmed when someone does something unplanned and unusual — especially if a parent, even a single parent, phones up and complains, as some of our parents did when they heard we had listened to *Jesus Christ Superstar*, went to a Bob Dylan concert, and visited a Roman Catholic church.

And I think that is a little tragedy.

English teacher Henry Knoop encouraged us to read strange, powerful novels by Albert Camus, Kafka, Dostoevsky and Sartre. Ben Vandezande taught "Man in Society" and had us getting out of the classroom and into the "real world," but we were sometimes more interested in his stories about growing up in a tough neighborhood. I remember that he said he liked Volkswagen Beetles, but drove a Buick to accommodate his long legs.

My science partner and I constructed an operable still as part of a project and produced about 1,000 ml of bitter white wine. Our principal gave me regular disbursements from petty cash

Bill Van Dyk is a computer consultant and former teacher who now lives in Kitchener, Ont.

## Education

# It's in the blood, so to speak

**Ary De Moor**

If the new DNA test were done on me and most readers of *Christian Courier*, you'd find one genetic strand that makes us support Christian schools and a second, like unto it, that drives us to support the Christian Labour Association of Canada (CLAC). It's in the blood, so to speak. For the past three decades, CLAC staff members have been key contributors to the Christian school movement. Christian school staff members are key players in CLAC local support. CLAC agents teach in our classrooms; teachers promote the CLAC as a sign of the transforming power of the Gospel in labor relations. We are family.

With the certification of Christian school staffs by the CLAC, something changed. I wonder if we counted the cost before we jumped in. I don't think Christian school teachers did nor the CLAC agents. Following are a few problems we may not have foreseen:

**The problem of conflict of interest**

Now that certification under the Labor Relations Act is a reality in some schools, it is likely other schools will follow. The early stages of organizing for certification require secrecy prior to a vote. Board members and principals are not to know, nor may they influence, the process if they hear about it. But if the board member is also a CLAC agent or the principal is a board member of the CLAC, then, under law, a potential conflict of interest exists. What if a teacher walks into the local CLAC office to initiate discussions about possible certification only to find the school board chair sitting at the agent's desk? And must a school principal be excused as CLAC board chair if the subject of organizing his/her school is

on the table?

If we interpret the Labor Relations Act strictly and if we accept the adversarial framework which it governs, chances are, a lot of CLAC agents will have to resign from positions of authority and leadership in Christian schools and vice-versa. If we don't address the issue, the potential for conflict of interest as defined by law is great. Are we willing to pay that price within the family? I don't think so.

**The problem of professional organizations**

Public school teacher organizations have proven that being a professional organization and a union at the same time does not work very well. Those who are entrusted to maintain high professional standards must at the same time organize strikes, submit grievances and support incompetent or unprofessional teachers till the end. The Alberta Teachers' Association had to both denounce and defend Jim Keegstra for his racist teachings. Christian teachers' organizations should not become like their secular counterparts. However, the answer is not to have two separate organizations — a union and a professional organization.

Non-profit professional institutions like schools are operated by labor and management which both seek, as their primary goal, the good of a third party, namely the students. Labor and management in schools both stand in *loco parentis* (in the place of parents). Self-interest plays a secondary role. Staff salaries, class size, tuition affordability, course loads, conflict resolution and teacher competence are intricately intertwined and balanced. Such intricacies elude the parameters of the Labor Relations Act and beg for a partnership between the union and professional interests.

**The problem of pension and insurance plans**

The CLAC has a good pension and insurance plan for its members. So do the Christian schools (CSI). The two are wholly separate. Should CLAC agents encourage their member teachers to join the CLAC plan? If so, the CSI program will

slowly disappear. Should CSI plan trustees make it difficult to switch to other plans? Should we run the CLAC agent who is currently trustee of the CSI plan out of town and tell him never

strength and support.

I won't tell my friends at the CLAC they can no longer serve Christian schools as well as they do now. But the agents must address the conflict of in-



COURTESY CLAC DISTRICT 11

*Ary De Moor (right) accepting a cheque from principal Warren Smallwood of the Christian Heritage School in Brandon, Man., for CCEF's Christian Textbook Day. Warren offered to shave off his mustache for the cause and Ary offers a comb as a substitute. (See also Smallwood's article on p. 14 of this issue).*

to come back? Should we start a fight?

If you cut the grass once, you'll have to cut it all the time. CLAC did not organize teachers, help them settle their differences with school boards and then expect to back out quietly. There is little room for going back and, as far as the CLAC is concerned, that's only fair.

For the CLAC to spend time and money to be effective agents for teachers only to be told to leave a year or two later would be an ethical disgrace and a legal transgression. Unless, at this late date, an alternative and mutually acceptable relationship between the school boards, teachers and the CLAC is created, we are in this for the long haul. We cannot expect the CLAC to act as emergency medics who leave when the patient is stabilized.

We can further articulate conflict of interest protocol and demand that there be no further mixing of CLAC agents with Christian school boards and no Christian school principals and board members with CLAC staff or board. That would answer all the demands of the Labor Relations Act. It would also mean that both organizations will lose each other's

interest concern if they wish to continue to participate in the management of the Christian schools. If we don't want to stay apart, we'll all have to look for a new structure in which to work.

We can sit and watch as more and more school staffs organize with the CLAC with or without the support of the communities whose children they serve. Or we could sit and watch as the CLAC does good work and then gets thrown out on its ear after things return to "normal," either because teachers have changed their minds or boards have learned their lesson, or it gets too expensive for both teachers and boards.

My CLAC gene won't allow such misuse or inaction, but I also do not hope that eventually all schools will be certified and be forced to live with the Labor Relations Act.

**My modest proposal**

My modest proposal: lock the CLAC agents and representatives of the teachers and the boards in a hotel room in Winnipeg and throw away the key. Let them out only if they come with a mutual agreement that contains the following items:

\* A confession that school

boards have made too many short-sighted decisions about teacher salaries, class sizes, teacher work-load, and the need for fair labor negotiations. Many of the binding arbitration and employment relations committee policies were not honored by boards when things got wound too tightly.

\* A confession by teachers' organizations that they have been too slow on the draw and have not adequately addressed the needs of teachers when labor negotiations got rough.

\* A confession by teachers that they have not always been strong or articulate enough in contract negotiations. If teachers choose to act like sacrificial lambs, they should not be surprised that, when push comes to shove, they are treated as such.

\* A confession by the CLAC agents that they cannot hope to continue the certification process on the one hand and expect to participate in Christian school management on the other.

\* A commitment by all to work towards a structure of labor relations that can operate outside of the certification process but which allows the CLAC to play a meaningful and paid role in the negotiations between teachers and school boards. The CLAC could then be invited to play a significant and on-going role rather than needing to hold secret ballots or itself become the victim of one.

Christian school societies can no longer expect teachers to be unrepresented as they swallow very hard, very often, in an effort to keep tuition down. Christian school boards can continue to benefit from the expertise of the CLAC agents both as participating parents and as labor negotiation experts.

It is not too late, and I will pay for the hotel room. I would begin the meeting by reading from 1 Corinthians 6:5-6: *Is it possible that there is no one wise enough among you to judge a dispute among believers? But instead, one of you goes to law against another — and this in front of unbelievers!*

I would then open in prayer.

*Ary De Moor is the co-ordinator of District 11 (Alberta, Saskatchewan and Manitoba) of Christian Schools International.*

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## Education

## A writer takes the risk of speaking

Sonya VanderVeen Feddema

Several years ago at a writers' conference, a fiction instructor encouraged writers to take risks. She suggested that we purposely place ourselves in situations in which we would experience something new, no matter how uncomfortable it made us feel. Recently I took her advice.

A teacher at a local Christian high school asked me to visit his English class to read some of my stories and to answer this question: What is the writer's responsibility to the community? He had asked me to speak twice before, but each time I had declined. I love to write, but I'm terrified of public speaking.

On this occasion, however, I agreed to go, on one condition — that he would pray for me.

I was anxious the days before I was to speak. What did I have to say about writing anyway? How would the students

respond to my stories? Would I fall apart when I spoke to them?

I had never consciously sat down and thought about my responsibility as a writer. To help clarify my thinking I reread portions of *The Gates of Excellence* by Katherine Paterson (Elsevier/Nelson Books, 1981) and *Walking on Water: Reflections on Faith and Art* by Madeleine L'Engle (Harold Shaw Publishers, 1980). My thoughts soon took shape.

## Being vulnerable

When I spoke to the students I focused on fiction. I told them I have a responsibility to accurately reflect reality in the light of God's love for people. I spelled it out in practical terms. After discussing the topic with the students and reading two stories to them I said goodbye.

After I left, the teacher told the students I had taken a risk by coming to speak to them. He then asked them to write a

response to one of my stories and to take a risk by expressing their vulnerability to me. He told them to sign their names on their responses.

Their responses were a gift! Many of the students shared feelings my story had evoked in them. Because I had made myself vulnerable, they were willing to share their vulnerability. Some wrote about the fear of growing up, of going to college, or leaving home. Others shared feelings of frustration about their parents.

Was it worth it to take the risk and speak about my writing? Yes! Not only did I delve into my responsibilities as a writer, I also received the gift of the students' responses. But most of all, I experienced that God answers prayer and cares about my life as a developing writer.

I wrote a thank you to the students. In it I shared this prayer I had written in my journal before I spoke to them:



BETTY WATKINS

Sonya VanderVeen Feddema and her daughter Davita.

You take the fear-wings  
clip them sharp  
with scissors  
clean  
and holy, too.

You let the  
wings  
of courage  
grow  
in tufts of feathers  
soft and slow.

And always with  
a hand  
of strength  
you guard the heart  
break down the fence.

If you had  
left the wings of  
fear  
forever heavy  
earthbound things,  
I'd never have flown  
to touch the sky  
and never seen  
the eyes of God.

Sonya VanderVeen Feddema is a published short story writer living in St. Catharines, Ont. This article first appeared in the Jan. 1995 issue of Exchange, a newsletter for Christian writers.

## Independent school supporters seek 'a little justice'

**Adelaide DeKoning** is a parent and supporter of Christian schools who lives in Port Perry, Ont. She wrote an opinion piece for her local paper that surprised and impressed her former pastor Jac Geuzebroek so much that he asked CC to publish it. We know we are largely preaching to the converted, but perhaps some of our readers would like to use Adelaide's piece to raise awareness on this issue. Enjoy!

## Adelaide DeKoning

We recently received our municipal enumeration form put out by the regional assessment office to prepare voter lists and to direct our school taxes. The enumeration form lists only two choices: the separate (Roman Catholic) or the public.

We ask: Where is the third category — the independent?

We enjoy being part of Port Perry and we support its sport associations, in-town merchants and various charitable organizations. Despite the financial support we already give to our community, however, our tax dollars are being directed to a school in which our children are not even enrolled.

When our nation was first established our government set up and supported two school systems: Roman Catholic and Protestant.

The Protestant school has changed over the course of 200 years and no longer exists. What replaces it is the "public

school"; a "religiously neutral" system, devoid of many original truths. So where does that leave Protestants?

Independent schools realize the need for the public school and respect the role it plays in our educational system. But thousands of Canadians saw the need to offer an alternative and so established new (Protestant) Christian schools.

The Ontario Alliance of Christian Schools (OACS) is comprised of 73 schools — 62 elementary, 11 secondary. As part of the Alliance, Christian schools join with half of the 560 independent schools all over Ontario to form the Federation of Independent Schools Associations (FISA).

OACS schools are parentally operated. Protestant Christian schools are governed by elected boards of trustees. They receive no financial assistance from either local or federal governments.

They uphold the standards of

academic excellence and so follow the guidelines set up by the Ontario Ministry of Education. Every two years their students are required to take the Canadian test of Basic Skills, as



PETE DEKONING

Adelaide DeKoning and her three children.

do public and separate school students.

\* All provinces except Ontario and New Brunswick already provide funding to their independent school systems.

\* In North America, Christian Schools International (CSI) represents Christian schools that have been in existence for over a century, and in Ontario, OACS schools have been in existence for over 40 years.

\* Based on the Canadian test of Basic Skills, OACS students consistently score above the Canadian average.

\* All teachers working in Alliance schools must have certification that meets Ontario professional standards.

\* The cost of education in Ontario (paid by the government), based on statistics put out by the Ministry of Education is just over \$14 billion, which works out to \$7,500 per student per year.

\* Total Alliance school budgets add up to \$38 million, which works out to a cost of \$3,500 per student per year.

\* If the 65,000 students currently attending independent schools were to be enrolled in the public system, the costs would increase the Ontario education budget by \$480 million.

\* OACS schools are not funded by the government yet they educate students who are Canadians citizens, who graduate with an education that either meets or exceeds the standards put out by the Ministry of Education.

\* Should the government agree to provide even 50 per cent of our budget, based on the Ontario Alliance cost per student, the impact on the Ontario

budget would mean an increase of only one per cent.

\* We must direct approximately 60 per cent of our municipal tax dollars to the public school, yet our students are not allowed to use even the public school buses.

Protestant schools have been replaced, but still exist in the form of hundreds of Christian schools all over North America. The costs can be high, however, for families trying to provide a value-based education consistent with their religious commitments.

Knowing this, many Christian schools offer tuition reduction programs aimed at helping families with low incomes.

Based on what we know, is it not time for the government of Ontario to recognize OACS schools as viable components in the educational system of our province?

As a vital part of this system, should this alternative not also be deserving of a category offered on an enumeration form?

As parents, we made a choice; our choice, unfortunately, was not one of the given options. We are not asking for handouts. Far from it; rather, what we are asking is for a little justice.

## Education

## A rambling prayer from a busy principal

Warren Smallwood

Lord, I'm tired and staring at the keyboard looking for words of wisdom.

The board meeting last night ended at a reasonable time but the meetings after the meeting ran a little late.

The problem with the paper supply order is working out, the Year of the Family display was a success on the weekend, although we hoped for more interest from passersby in the mall.

The computers in the lab are still temperamental and showing their age but so far have been behaving themselves. Life

in your service is certainly busy, Lord.

†††

Maybe it's because I'm tired that I took a little time to watch and reflect on what you are accomplishing here, Lord. Our campus is full of children — young, energetic, enthusiastic and often foolish children. Their excitement is often contagious, although I find myself less likely to be able to keep up lately.

I wonder what it is that we are really trying to do here. There is a great outcry these days to get back to "the basics," while at the same time getting

ready for the next century with its high-tech, 500-channel view of the world. What do your children really need to learn, and how can we teach them?

It's a good thing you're in charge, Lord!

†††

What are the basics anyway, Lord? I know that people need to be able to read and write in order to understand your Word, your creation and your people. I worry some days whether we're teaching obsolete technologies and skills, or incorrect fact.

But then I see wonder and awe in a face and realize that the curiosity and appreciation

that you have put in all of us is a precious thing. I believe again that we are on the right track. Never let us lose our sense of wonder and awe, Lord! Keep us a little off balance and save some surprises for tomorrow.

†††

I heard on the radio this morning about an 18-year-old in Winnipeg who killed an elderly lady in his own apartment block for six dollars. Several students in our own city are probably going to be expelled from school for gang-related violence.

I'm thankful that this type of violence hasn't yet come here, but I know that we're not immune to it. How can we teach the internal self-discipline to our students that will strengthen their own consciences and

renew their minds to think your thoughts?

I know, Lord, that the inner work is yours to do, but help us to stay out of the way when it is appropriate, and act when necessary. Our discipline system seems to be working well, but I sometimes wonder if we're making any permanent progress.

Help us to see the difference between discipline and control and discipleship for growth.

†††

Thanks for listening, Lord. I have a little more stress to deal with before this day is over.

Warren Smallwood is principal of the Christian Heritage School in Brandon, Man. Reprinted with permission from the Nov. 1994 issue of Prairie Patchwork.

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Birthdays . . . . . \$40.00				
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a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.				
b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.				
c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.				
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<b>Thank You</b>				
<b>BOERS-GROENEWEGEN:</b> We would like to express our sincere gratitude to all our relatives and friends for their expression of sympathy, kindness and support in the loss of our loving husband, father and grandfather Leendert Boers, who passed away, Dec. 1, 1994. "He that overcometh shall inherit all things; and I will be his God and he shall be my son" (Rev. 21:7). Also a special thanks to Rev. B. DeJonge of the Ancaster Chr. Ref. Church.				
Willy Boers-Groenewegen and family, 136 Book Rd. W., R.R. #2, Ancaster, ON L9G 3L1				
<b>HEIDER:</b> March 7, 1905, was a joyful day in the life of Hendrik and Janna Helder. Their eldest son ALLE was born. Dad, Opa, and Great Opa is now residing at Terrace Lodge in Aylmer, Ont. He has good days when he's aware of all events and other days when he's not as alert as he'd like to be. On March 7, 1995, we hope to celebrate with him his 90th birthday. We give all thanks to our heavenly Father who has given him a rich life with many blessings. His dream of having a book published, in which he relates his life story for his children and grandchildren came to reality last year. His family is thankful for all he has done for them. They will be hosting an open house on March 7, 1995, from 10:00-11:30 a.m., at Heritage Place Commons Room, 110 Caverly Rd., Aylmer, Ont.				
His grateful children: Henry & Alaine Helder Corrie & George Hoogheim Jane & Harry Van Gurp Toney & Margaret Helder Minnie & Andy Hiemstra Bernard & Jane Helder Annie & John Hulst Joanne & Ralph Vording Forty-one grandchildren and 30 great-grandchildren. Address: Mr. A. Helder, Terrace Lodge, 475 Talbot St. E., Aylmer, ON N5H 3A5				
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1945 Feb. 27 1995 "Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time. Cast all your anxiety on Him because He cares for you" (1 Peter 5:6,7). Congratulations to:				
<b>HEMMO and GRIETJE BUTER</b> (nee MUMS)				
who will celebrate their 50th wedding anniversary on Feb. 27, 1995. We praise and thank God for the blessing of 50 years of marriage which He has given you. May He continue to bless you with good health and happiness in the years ahead.				
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16 grandchildren and three great-grandchildren. Open house, Feb. 25, 1995, from 2:00-4:30 p.m., at the Williamsburg Chr. Ref. Church, Williamsburg, Ont. Best wishes only.				
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Congratulations to Christina Margaretha Klein (nee Hofstra) on the occasion of her 85th birthday!				
With joy and thankfulness to the Lord, we hope to celebrate the 85th birthday of our dear mother, grandmother and great-grandmother				
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George & Lucy — Pierrefonds, Que.				
Reinder & Diane — Creemore, Ont.				
Gerard & Ria — Ajax, Ont.				
Albert & Wined — Wassenaar, the Neth.				
Frits & Janice — Nepean, Ont.				
27 grandchildren and 28 great-grandchildren.				
We rejoice with her, and thank God for her life, faithfulness and love. "For great is His steadfast love toward us, and the faithfulness of the Lord endures forever. Praise the Lord!" (Ps. 117:2).				
Address: 220 Viewmount Dr., #227, Nepean, ON K2E 7M5				
<b>Anniversaries</b>				
1970 February 20 1995 With praise and thanksgiving to God we would like to announce the 25th wedding anniversary of our parents				
<b>ALBERT and CLARA VANDERVEEN</b> (nee WOLTERS)				
Congratulations and love from Floyd — Duncan, B.C.				
Gordon — Duncan, B.C.				
Bonnie — Duncan, B.C.				
Carla — Duncan, B.C.				
We invite family and friends to an open house on Friday, Feb. 24, 1995, from 7:30-10:30 p.m., at the First Chr. Ref. Church, Duncan, B.C.				
Home address: 3929 Gibbins Rd., R.R. #2, Duncan, BC V9L 1N9				
<b>Personal</b>				
<b>WHY NOT?</b>				
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Why not write to us at C.M.C.S.?				
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Burlington, Ontario, Canada L7M 4A3				
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#302, 1502-2nd Ave. S.				
Lethbridge, AB T1J 4A2				

## Classifieds

Job Opportunities	Teachers	Teachers	Teachers	Miscellaneous
<b>Herdsperson needed immediately</b> for 65-cow dairy, currently switching from tie-stall to parlor. Accommodations available; wages negotiable. Ayr, Ont. Call Peter or John, evenings or before 8:30 a.m. at (519) 696-2659.				
<b>SEEKING A PASTOR</b> The congregation of the <b>Rimby Chr. Ref. Church, Rimby, Alta.</b> , (29 families), is seeking a full-time pastor. Church profile is available. Please contact: <b>The Search Committee</b> c/o Anco Buwalda Box 647 Rimby, AB T0C 2J0 (403) 843-6152	<b>DUNCAN, B.C.:</b> The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 340 students. We invite applications for the following elementary positions: <b>Possible vacancy at the upper intermediate level.</b> A <b>Special Education teacher</b> is also needed. Computer instruction skills are an asset. The qualifying applicant should be eligible for BC certification. Please send applications, resume and references to: <b>Mrs. J. M. Spyksma</b> 5781 Chesterfield Street Duncan, BC V9L 3M1 Phone: (604) 746-5341 Fax: (604) 746-3615	<b>HAMILTON, Ont.:</b> Calvin Chr. School invites candidates to apply for a <b>temporary, part-time (60%) teaching position in our Intermediate Division</b> from May 1, 1995, to Nov. 30, 1995. The ability to teach French at the 7/8 level is required. HS has served the Hamilton area since 1952 and has a current student enrolment of about 330 students. We are blessed with an excellent supporting community and are able to offer a varied program with special education, library/resource, and music specialist support. If you would like to consider joining a dynamic team of committed teachers who provide high quality Christian education, please forward your resume to the Principal: <b>Mr. A. Ben Harsevoort</b> Calvin Chr. School 547 West Fifth St. Hamilton, ON L9C 3P7 (905) 388-2645 Fax 388-2769		<b>Centennial Christian School</b> <b>Terrace, B.C.</b> <b>Teaching Positions Open</b>
<b>The Family Christian Bookstore</b> requires a <b>part-time employee</b> . Requirements include: pleasant personality, computer knowledge, and flexible working hours. Please mail, fax or deliver your resume to <b>750 Guelph Line, Burlington, ON L7R 3NS</b> , Fax (905) 637-5472.	<b>ROCKY MOUNTAIN HOUSE, Alta.:</b> <b>Rocky Chr. School</b> , an interdenominational school in Central Alberta will now accept applications for the 1995/96 school year. A <b>definite opening in Grade 1</b> , a <b>possible opening in Grade 6</b> and <b>Junior High</b> . Preference will be given to those with area specialization in Bible, Social, Boy's Physical Education in the Junior High Level. Please forward application letter, transcripts, resumes including a Philosophy of Christian Education statement to: <b>Mr. Wm. Slofstra, Principal</b> Rocky Chr. School 5204-54 Avenue Rocky Mountain House, AB TOM 1T3 For more info, call: (403) 845-3516 or (403) 845-5598	<b>HUDSON'S HOPE, B.C.:</b> <b>Maranatha Chr. Academy</b> , an interdenominational school in the scenic Peace River District invites applications for two <b>possible openings</b> . <b>One position</b> is in the primary grades and one in the middle school grades. Preference will be given to candidates with experience who can teach any or all of French, Music, Maths and/or Sciences. Please respond to: <b>Mr. Robert Duiker, Principal</b> Maranatha Chr. Academy Box 239, Hudson's Hope, BC V0C 1V0 Phone: (604) 783-9420 Fax: (604) 783-9498		Centennial Christian School invites applications from committed Christian educators to fill definite openings for the 95/96 school year in the following areas:  <b>Grade 8-10 — Math/Science</b> <b>Grade 4-10 — French</b> <b>Grade 6-10 — Band/Music</b>
<b>Teachers</b>  <b>DUNDAS, Ont.:</b> Calvin Chr. School has a <b>possible part-time (70%) vacancy</b> at the <b>intermediate level</b> . Qualified applicants, possessing or working on their CSRC, should address inquiries/resumes to: <b>Mr. Jack Zondag, Principal</b> Calvin Chr. School 542 Ofield Road, North, R.R.#2 Dundas, ON L9H 5E2 Phone: (905) 627-1411				Further openings are anticipated at other grade levels and subject areas. Teachers with knowledge and background in computer instruction are also encouraged to apply.  Centennial Christian School presently offers Christian education to approximately 255 students in Kindergarten-Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:  <b>Centennial Christian School</b> <b>Frank Voogd — Principal</b> 3608 Sparks Street, Terrace, BC V8G 2V6 Phone: (604) 635-6172 Fax: (604) 635-9385



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P.O. Box 4207, Station "D"  
Hamilton, ON L8V 4L6

Attention: Peter Van Duyvenvoorde, Administrator  
Phone # (905) 575-9544; Fax # (905) 574-8366



**PRINCIPAL/ADMINISTRATOR**

The Association for Christian Education of St. Catharines, Ont., is seeking applications for a possible opening for the position of

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or  
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or phone John Vriend at (905) 934-7684

*All inquiries will be confidential!*

## Financial Assistance

Those from congregations in **Classis Niagara** who are planning or are presently studying for full-time ministry in the CRC — as a pastor or an evangelist — and who are in need of financial assistance for the 1995-1996 academic year are invited to contact the secretary of the Student Fund Committee: **Louie VanderBerg**, 1662 Second Ave., R.R. #3, St. Catharines, ON L2R 6P9, Fax (905) 641-4624. Application deadline is March 15, 1995.

## Classifieds

Teachers	Teachers	Job Opportunities	Teachers	Miscellaneous
<b>HOUSTON, B.C.: The Houston Chr. School</b> is an expanding school that needs to fill the following positions: 1. Principal/Teacher 2. Grade 11 teacher with area specialisation in English/Social studies 3. Part-time Kindergarten teacher Interested teachers are encouraged to contact the school: <b>Houston Chr. School</b> Doyle Smiens, Principal Box 237, Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7736		<b>TEACHER RECRUITMENT</b>		<b>Port Alberni Christian School</b>
<b>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School</b> is an inter-denominational school, currently presenting Christian education from Kindergarten to Grade 7. In September 1995 a Middle School concept will be implemented at which time Grade 8 will be added. We are now accepting applications for a <b>definite Grade 8 teaching position</b> as well as a <b>possible intermediate position</b> for the 1995/96 school year. Please send resumes to: <b>Rod Berg, Principal</b> Haney-Pitt Meadows Chr. School 12140 203 rd St. Maple Ridge, BC V2X 4V5 Telephone: (604) 465-4442		<b>Abbotsford Christian School, Abbotsford, B.C.</b> , a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the <b>Central Fraser Valley</b> near Vancouver, B.C. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.	<b>B.C. Certified Teachers</b> Ministry Approved Curriculum	<b>invites applications for the position of PRINCIPAL</b> commencing August 1995, to assume a challenging job requiring a dynamic, faith-filled individual experienced in Christian education. Applicants must be able to qualify for B.C. certification.
<b>Dordt College</b> FACULTY POSITIONS		<b>Clayburn Hills Campus (K-7)</b> 3939 Old Clayburn Road R.R. #9 Stn. Main Abbotsford, BC V2S 6R7 Ed Noot, Principal	Two possible openings in primary, one possible part-time itinerant intermediate position.	<b>This will be a teaching/administrative position for an interdenominational Christian school in the beautiful Alberni Valley on Vancouver Island. Positions for K thru 7 may be available as well.</b>  <b>Please apply in writing with resume and references to:</b> <b>Mr. Marcus Slotiuk</b> c/o Port Alberni Christian School 4006 8th Avenue, Port Alberni, BC V9Y 4S4 Phone: (604) 723-2700
<b>Timothy Chr. School</b> Toronto, Ont. has two possible TEACHING POSITIONS for the 1995-96 school year: a Grade 7/8 teacher and a Part-time Resource teacher Our school of 138 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in being part of a team of dedicated teachers supported by a committed Christian community, we invite you to apply for this position. We look forward to assisting you use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct inquiries to: <b>Coby Jonker, Principal</b> 28 Elmhurst Drive Rexdale, ON M9W 2J5		<b>Heritage Campus (K-7)</b> 2884 Mission Highway Abbotsford, BC V2S 3Y2 Lloyd Den Boer, Principal	French, assistant principal, possible Grade 6, possible music.	
		<b>Secondary Campus</b> 35011 Old Clayburn Road Abbotsford, BC V2S 7L7 Dwight Moodie, Principal	Four possible openings with combination of 3 or more of the following areas: Home Ec., Math, Bible, PE, Athletic Director (one period plus stipend), Choral Music, English Counselling.	<b>Holland Marsh District Christian School</b> Position Available for a <b>PRINCIPAL</b> beginning August 1995. HMDCS is a growing school of 300+ students with a full-time administrative position. Please direct all letters of inquiry or application for this position to: <b>Rod Dengerink, Board Chairperson</b> Box 701, Nobleton, ON L0G 1N0 (905) 859-5274 (evenings) or (416) 259-7827 (days)
<b>Advertise in our monthly Business Directory</b> every second issue of the month.		<b>Church Position Available</b>		<b>Calvin College</b> The Education Department of Calvin College seeks candidates for a tenure-track faculty position in at least psychology of education, introduction to teaching, and elementary supervision. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.  Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.  Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.
		<b>In the spring of 1995 the First Chr. Ref. Church of Kemptville, Ont., will be in need of a pastor. We are a small church of 47 families, and are looking for someone with enthusiasm and a sincere Christian faith. For more information call: Ranger Devries at (613) 826-2415, or write to First Chr. Ref. Church of Kemptville, R.R. #5, Kemptville, ON K0G 1J0</b>		<b>Change of Worship Times</b>  <b>The First Christian Reformed Church, 661 Agnes Street, Victoria, B.C., will change its worship times to 10:00 a.m. and 6:30 p.m., effective March 5, 1995.</b>

## Events/Classifieds

Church News	Miscellaneous	Miscellaneous	Events	Events
<p><b>Canadian Reformed Churches</b></p> <p><b>Invitation to worship</b></p> <p>—The American Reformed Fellowship holds weekly worship services at 11:15 a.m. and 2:30 p.m., at "Palmsview" First Baptist Church, U.S. 41 South and 49th Street in Palmetto, Florida. The March 5, 12 and 19 services will be conducted by Dr. Jelle Faber. We invite you to meet with us in worship when travelling south.</p>	<p><b>The King's College Group</b></p> <p>RRSP</p> <p>• easy to join • fully registered • prevailing interest rates • new contributions, transfers, spousal plans, RRIF's</p> <p>• RRSPs are invested in a second mortgage on the new campus. Supporter-based financing is the key to managing our debt!</p>	<p>For more information or forms, contact Mr. John Rhebergen.</p> <p>THE KING'S UNIVERSITY COLLEGE 9125 - 50 St., Edmonton, AB T6B 2H3 (403) 465-3500 FAX (403) 465-3534 E-mail: jrheberg@kingsu.ab.ca</p>	<p><b>THE BIBLE LEAGUE</b> Delivering the Word since 1949 presents</p>	<p><b>"THE HOLLAND WE REMEMBER"</b></p> <p>An evening of remembrance and celebration in honor of the 50th Anniversary of the Liberation of Holland, which involved sacrificial participation by Canadian forces.</p> <p>Mayors of the various municipalities have been invited to bring greetings</p> <p>Members of the various Branches of the Canadian Legion have also been invited</p> <p>A video presentation will focus in on the events of 50 years ago</p> <p>On large screens, Don van Polen's latest Multi Media — The Holland We Remember... will show what modern Holland looks like</p> <p>Bring your family — invite your neighbors to the presentation scheduled closest to you.</p> <p><b>Mon. Feb. 27-7:30 BURLINGTON -</b> Faith CRC, 2265 Mountainside Drive</p> <p><b>Tue. Feb. 28-7:30 ANCASTER -</b> Redeemer College, 777 Highway #5E</p> <p><b>Wed. Mar. 1-7:30 DUNNVILLE -</b> Bethel CRC, Highway #3, Robinson Road</p> <p><b>Thu. Mar. 2-7:30 GRIMSBY -</b> Mountainview CRC, 275 Main Street East</p> <p><b>Fri. Mar. 3-7:30 BRESLAU -</b> Woodland Chr. High Sch., 66 Woolwich Rd.</p> <p><b>Sat. Mar. 4-7:30 ST. CATHARINES -</b> Covenant CRC, 278 Pamell Road</p> <p><b>Tue. Mar. 7-7:30 LONDON -</b> Bethel CRC, 716 Classis Drive</p> <p><b>Wed. Mar. 8-7:30 BRAMPTON -</b> John Knox Chr. Sch., 82 McLaughlin Rd. S.</p> <p><b>Thu. Mar. 9-7:30 WOODSTOCK -</b> Covenant CRC, 410 Lansdown Ave.</p> <p><b>Fri. Mar. 10-7:30 LISTOWEL -</b> Bethel CRC, 345 Elizabeth Street East</p> <p><b>Sat. Mar. 11-8:00 STRATHROY -</b> Westmount CRC, 405 Drury Ln.</p> <p><b>Sat. Mar. 18-7:30 WILLOWDALE -</b> Willowdale CRC, 70 Hilda Ave.</p> <p><b>Mon. Mar. 20-7:30 LINDSAY -</b> Lindsay Heritage Chr. Sch., 159 Colborne St. W.</p> <p><b>Tue. Mar. 21-7:30 WHITBY -</b> Hebron CRC, 407 Crawford Street</p> <p><b>Wed. Mar. 22-7:30 PETERBOROUGH -</b> Cephas CRC, 220 Goodfellow Road</p> <p>For further information, please call (905) 319-9500</p>
<p><b>Calendar</b></p> <p>Feb. 17 "En-Route Day," at Redeemer College, <b>Ancaster</b>, Ont. High school students have an opportunity to discover CRC. Info.: 1-800-263-6467, ext. 280.</p> <p>Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, <b>Niagara Falls</b>, Ont. Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.</p> <p>Feb. 18 Annual benefit (for "Telecare Brampton") concert by "The Canadian Orpheus Male Choir," 8 p.m., St. Paul's United Church, Brampton, Ont. Info.: (905) 459-8439.</p> <p>Feb. 18 "Elegance with Organ and Brass," a concert featuring Dr. John Vandertuin (organ) and Dr. Henry Meredith (trumpet). At 8 p.m., St. Pius X Church, Waverly St., <b>Brantford</b>, Ont.</p> <p>Feb. 21-March 2 Organ recitals by the Dutch organist Bert Koelewijn. All events start at 8 p.m. Feb. 21: Maranatha Can. RC, Surrey, B.C.; Feb. 22: Emmanuel Free RC, Abbotsford, B.C.; Feb. 24: West End CRC, Edmonton, Alta.; Feb. 27: CRC, Neelandia, Alta.; Feb. 28: Can. RC, Coaldale, Alta.; March 2: Can. RC, Carman, Man.</p> <p>Feb. 23 OACSS's "Mass Band Festival," 8 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Tickets: \$5 adults, \$3 students/seniors, \$12 family.</p> <p>Feb. 24-25 "Marriage Preparation Seminar," at First CRC, <b>Guelph</b>, Ont. Info./registration: (519) 822-7720.</p> <p>Feb. 25 The Niagara Symphony and Chorus perform Mozart's "Coronation Mass," and other works by Mozart, 8 p.m., St. Thomas Church, 99 Ontario St., St. Catharines, Ont. Info./tickets: 687-4993.</p> <p>Feb. 25 "Meltdown" — youth groups come to Redeemer College, <b>Ancaster</b>, Ont., for the 1995 Olympics. Youth leaders are asked to register groups before Feb. 17 (1-800-263-6467, ext. 280).</p> <p>March 5 Dutch worship service led by Rev. Ralph Koops, 3 p.m., CRC, <b>Ancaster</b>, Ont.</p>	<p><b>Events</b></p> <p><b>Golden Anniversary</b></p> <p>The "Chr. Korfbalvereniging Vlug en Vaardig" from Garyp, Frl., hopes to celebrate its 50th anniversary, <b>September 1995</b>. To commemorate this occasion "V en V" is organizing festivities during the week of <b>September 11-16, 1995</b>. A reunion for all past and present members is planned for <b>Saturday, September 17, 1995</b>. We invite past members now living in North America to come and help us celebrate! We ask you to register either in writing or by telephone with:</p> <p>Mr. Joop De Graaf Greate Buorren 7 9263 PN Garyp (Frid.) Phone: 011-31-5117-21505</p>			

## Education

## Oshawa Christian school student experiences politics first-hand

## Alan Doerksen

OSHAWA, Ont. — Seeing politics in action can be an excellent education, as 13-year-old Geoff Hamilton found out when he worked as a page at the Ontario legislature (Queen's Park) recently.

Hamilton is a Grade 8 student at Immanuel Christian School in Oshawa, Ont., and attends Oshawa's Zion Christian Reformed Church.

Last spring, he and his class went to visit Queen's Park and saw a video on what it is like to be a page. "It looked cool," he says, so he decided to apply for the job. Out of 300 applicants, Geoff was one of only 24 pages chosen to work during the fall session of the legislature.

From last Oct. 31 to Dec. 9, Geoff commuted daily from Oshawa to work in Queen's Park. It made for long days: leaving home just after 7 a.m., catching the GO Train to downtown Toronto, and returning home at 7:30 in the evening. "I hated commuting, actually," says Geoff.

But he enjoyed being a page. "It was really fun," he says. "It was way better than school."

Each day work began with "morning duties," like putting bills and motions into binders in MPPs' desks, and keeping MPPs supplied with fresh water, snacks and photocopies. Pages follow strict rules in

their work. They aren't allowed to heckle MPPs and have to keep straight faces in the legislature. Pages wear plain black



Geoff Hamilton meets the Speaker of the House at Queen's Park.

shoes and black uniforms, which always must be clean and ironed. Expenses and a small allowance are paid for by the Ontario government.

Besides page duties, Geoff and the other pages also took classes in math, French and the legislative process for several hours a week in a classroom at Queen's Park.

But there was also time for fun. Working hours were from 9 a.m. till 6 p.m., but on Fridays, work would end at 2 p.m. Then the pages would be taken on outings to places like Toronto's Old Spaghetti Factory or the Hard Rock Cafe. One day,

Geoff and friends took part in "The Great Page Talent Show."

"I played my saxophone," says Geoff, who also swims, plays baseball and soccer, and is an A-student. To qualify to be a page, Geoff needed to have high marks and to be involved in extra-curricular activities.

Asked what he enjoyed the most from his experience, Geoff says, "I got 23 new friends." The other 23 pages were from across Ontario, because no more than one is allowed to be chosen from each riding. A few of the other pages were also Christians, says Geoff.

Geoff got to meet Ontario Premier Bob Rae, the Speaker of the House, and his local MPP, Drummond White. One day Geoff went out for lunch with White. Geoff describes Rae as "a nice guy" and says politicians are "not as strict as you think they'd be."

"I'd like to be a politician someday," says Geoff. Politics may run in his family, because his great-uncle, George Wardrope, was a Conservative MPP and cabinet minister for 15 years. Besides politics, Geoff says "being a lawyer would be neat."

After his stint working as a page, going back to school took some adjusting to, says Geoff. "At the beginning it was hard."

But teachers helped him by having him write only part of

some tests. Geoff also had a chance to share his experiences with his class at Immanuel.

Although he would enjoy working as a page again, Geoff says "you can only be a page

once." Only students in Grade 7 or 8 can become pages.

To other students in his own age, Geoff Hamilton asserts, "If you could get in and do it, it's a great experience."

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**Iskandar Saher**, an M.Phil. graduate from ICS, is currently teaching at Satya Wacana Christian University in Indonesia, a school with several thousand students. He has the opportunity to influence professors and students. Iskandar's ICS education has helped him develop his talents as a Christian scholar and leader.



**Samson Makhado**, an M.W.S. graduate of ICS, is the principal of a unique, multi-racial Christian school in South Africa. His school has been chosen by the new South African government to participate in refocusing the curriculum for South African education. Samson's degree from ICS has helped him develop a Christian approach to education.

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## Education

## Alberta meets Christians over full school funding

Marian Van Til

EDMONTON — The Christian schools and other independent schools in Alberta get only partial government funding for their students. Just now coming to fruition is a novel publicity push that began last November to convince the public and Alberta's MLAs that situation is unjust.

The Association of Independent Schools and Colleges in Alberta (AISCA) decided to start telling the school funding story in the simple terms of a parable. They've done so in a bright yellow booklet called "Choices at the Ice Cream Counter: A Parable About Education in Alberta." The booklet contains child-like line-drawings and comes with a packet of six crayons with which to color the drawings. (See below.)

After AISCA sent the booklet to all MLAs, urged parents to have their kids color the pictures and mail them to their MLA, and made personal contact with as many legislators as possible, the government agreed to discuss the issue with AISCA, says the group's executive director, Gary Duthler.

## Meeting with eight Cabinet ministers

On Feb. 7, Duthler, accompanied by AISCA's president and about a dozen supporters (and the press), made a formal presentation to the province's standing policy committee on financial planning. Duthler pled AISCA's case with the committee's eight Cabinet ministers and eight backbenchers. By next week, Christian school supporters should know if the



Gary Duthler

government "bought" the implications of AISCA's parable.

Alberta currently provides \$3,686 per year per public school student for "instructional purposes" (as opposed to capital

and "support" expenses). Independent school students get \$1,761 per year. (Thankfully, says Duthler, due to a recent change, physically handicapped students will be able to have the full amount of *their* per year allotment, \$8,910, follow them to the school of their choice.) AISCA is fighting for full funding of all independent school students in Alberta.

all over the province (and beyond) who would be praying during his presentation: supporters from schools associated with CSI (Christian Schools International), ACSI (Assoc. of Chr. Schools Instrnl.) and the Seventh Day Adventists (who have the largest Christian school system in the world).

"Two women in Red Deer have a list of everybody involved in the meeting and will be praying for us by name," said Duthler. Then he added: "If this comes off, Gary Duthler won't be able to take any credit at all, other than as the instrument who was used. If you pray you have to leave it in the Lord's hands."

CC will follow up on this story as soon as the Alberta government makes its decision.

## A parable becomes an effective tool for independent schools

Marian Van Til

EDMONTON — When AISCA head Gary Duthler and his assistant, Sara Leenheer, discussed how to present the independent schools' case for full government funding last year, Gary said: "We need a new approach." And "new approach" is what they took.

Duthler wrote a "parable" called "Choices at the Ice Cream Counter," and Leenheer illustrated it. After "about 20 to 25 revisions," there emerged an eight-page booklet with a bright yellow cover (available with crayons to color the pictures), which presents the case with the clear logic of a child:

Four cousins — Lois, Clark, Susan and Peter — go to the mall with their Uncle Hal to get ice cream cones. The kids have \$2.00 each; they let Uncle Hal keep their money till they get to the 99-flavor ice cream store.

Lois and Clark quickly choose their flavors and get double scoops, which cost exactly \$2.00 each. So Uncle Hal gets out their money and pays for the cones.

But Susan and Peter are eyeing the yogurt cones at a nearby stand. They, too, find the flavors they like and are pleasantly surprised to find that double scoops cost only \$1.50.

Uncle Hal isn't impressed.

He figures 99 flavors are enough choice: why can't these kids choose an ice cream and be done with it? If Susan and Peter insist on yogurt, he'll give them only 50-cents and they'll have to pay for the rest themselves.

Susan has some coins she's been saving for a Star Trek

something for everyone if most people shopped there."

The parable ends like this: "As they were about to leave the food court, Uncle Hal reached into his pocket for his car keys. He was pleasantly surprised to find \$1.50 in extra change, enough to buy 50 cents worth of sprinkles for each child's double scoop ice cream cone. Of course, he couldn't afford sprinkles for Peter's yogurt cone. Now, where did that \$1.50 come from?"

Duthler won't apologize for getting to people on an emotional level — "it's an emotional issue; this helps people understand it."

Duthler says the parable has been effective. It has been sent to all MLAs and distributed in waiting rooms and various public places. At least half of Alberta's MLA's now support their cause. Perhaps the most telling action and comment came from an editor of the *Calgary Herald*, "not exactly our ally on this issue," says Duthler.

After the editor read the parable he invited Duthler to write a guest editorial about it. And he said: "This is the first time someone's told the story so simply that it can't be refuted."



COME ON KIDS!  
SPRINKLES FOR  
EVERYONE  
... EXCEPT  
PETER.

poster. Though disappointed, she decides she'd better do things Uncle Hal's way or she can't have the treat and the poster.

Peter is more determined. He has money for a model car, but decides on the yogurt cone. He can't understand, though, why he has to spend more of his own money when Uncle Hal already has his \$2.00.

Susan and Peter are frustrated and confused, but Lois and Clark agree with Uncle Hal after he "patiently explained that \$2.00 was a fair price for an ice cream cone, and that the ice cream store could only offer

## Independent schools in Ontario get hearing

Bert Witvoet

ST. CATHARINES, Ont. — The Ontario Alliance of Christian Schools (OACS) is buoyed by the recent announcement that the Supreme Court of Canada has agreed to hear arguments to extend funding to independent schools in Ontario.

Known as the Anderson case, the issue was brought to court in 1992 by five Jewish and four Christian parents. The judge was not persuaded that the government discriminates against parents by forcing them to pay a second time for education, once through their taxes and once through tuition fees.

An Ontario Court of Appeal upheld this ruling in 1992.

The Supreme Court's willingness to hear the case "confirms the confidence we have that this is an issue of some national importance regarding the Charter of Rights and Freedoms," says John Vanasselt, OACS public relations officer. "It's a bigger issue than the fact that we have 73 Christian schools and 20-some Jewish schools in Ontario."

Regardless of the Supreme

Court's decision, OACS expects the judges to apply significant legal thought to the funding matter. The previous judgments offered little legal insight into the matter of injustice, says Vanasselt. "The judges didn't see discrimination because the public school has a non-discriminatory enrollment policy."

Vanasselt acknowledges that this is the last legal step that the Christian and Jewish parents can take. But "if you proceed on principle, you have to see the matter through to its conclusion," Vanasselt says. Even if the court rules that the government does discriminate, it will not result in instant funding. It's up to politicians to decide the ruling's implications.

Vanasselt hopes the Supreme Court's willingness to hear the Anderson case will raise the profile of independent schools and the OACS, and that it will help the public to see Christian schools not as "self-serving communities but as communities who are doing a civil service and who fight against discrimination and injustice."